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The Outlook



of Missions

VOLUME XXIV

DECEMBER, 1932

NUMBER 12



A Prayer



OUR Father, help us, like the Wise Men of old, to follow the star of our faith wherever it may lead. May the spirit of cheer and hope, of love and service, possess our hearts. May we not forget, O loving Father, that there are some children in the world who will have no Christmas joy and good cheer and comfort unless we bring it to them. May our gifts to them be offerings to Thee, in return for Thy Christmas gift to the world of our Leader, Jesus, whom, not having seen, we love. Amen.



"THEIR GIFTS THEY BARE, BOTH RICH AND RARE."

Make Christmas Giving Count for Missions

THE coming of the Christmas season brings unusual opportunities to make Christmas giving worth-while. Much money is squandered by Sunday School teachers, kind-hearted uncles, aunts, parents and friends who give useless Christmas gifts when the same amount of money would purchase a gift that would bring lasting happiness, and at the same time would render a real cause to the service of Missions. There are no more interesting books available anywhere than some of the mission story books and biographies.

The gift of a picture map for a child to color is something that is unique and useful. It makes a splendid gift to give to a group of children, as a number can work on the map at the same time. These maps are a wonderful thing for a parent to have on hand to entertain the children on a rainy Sunday afternoon.

The following books are specially recommended for Christmas-giving:

FOR CHILDREN UNDER SIX:

The Nursery Series—Delightful little books on the "Peter Rabbit" style with a colored picture opposite each page of text. Each book contains an interesting story about children in some foreign land. Six titles:

Ah Fu—A Chinese River Boy.

Kembo—A Little Girl of Africa.

The Three Camels—A Story of India.

Esa—A Little Boy of Nazareth.

Mitsu—A Little Girl of Japan.

Babo—A South Seas Boy. 50 cents each.

FOR CHILDREN SIX TO NINE:

The World in a Barn, by Gertrude Chandler Warner. Illustrated in color and in black and white.

Nine friendly children, an old barn and an inventive young man who has traveled everywhere and knows how to start things—and does. Interesting? Yes, indeed, and the most popular children's book on our list. \$1.25.

Windows Into Alaska, by Gertrude Chandler Warner. Illustrated by Ray Bethers (Children's edition).

Bobby's first summer in Alaska is full of adventures as he makes new friends among the people to whom his father has gone as a home missionary. 75 cents.

The World on a Farm, by Gertrude

Chandler Warner. Illustrated by Adrienne Adams.

Janet went to live on a farm while the rest of her family went to China, but she learned almost as much about the whole world while on the farm as if she, too, had gone traveling. \$1.00.

Little Kin Chan, by Berthae Harris Converse. Illustrated by Clara Schneder.

You will love little Kin Chan, of Japan, and her dog, "The Crab." These two have many adventures in the course of which the "missionary lady" plays a prominent part. \$1.25.

The Story of Musa, by Mary Entwistle. Illustrated by Elsie Anna Wood.

Musa and his sister, Fatmeh, are two normal children whose story makes Egypt very real and full of interest. \$1.00.

Chinese Children of Woodcutters' Lane, by Priscilla Holton. Illustrated by Gertrude Herrick Howe.

Mee Sung often helped Small Brother and on one very important occasion Small Brother helped Mee Sung. Other delightful children also appear in this lively story of home and school. 85 cents.

FOR CHILDREN NINE TO TWELVE:

Jumping Beans (Story Book Edition), by Robert N. McLean. Illustrated by Ruth King.

The Sandoval family came to the United States from Mexico, but they had to move so often that the children said they were just like jumping beans. Just what happened as the result of all these jumps makes a very interesting story. \$1.00.

Porto Rican Neighbors, by Charles W. St. John. Illustrated by Ruth King.

These stories show Porto Rican girls and boys at work and play and give an excellent idea of life in that important island. A raft, a runaway cart, a puppy, a stolen automobile and a hurricane are some of the items that help make this an attractive volume. \$1.00.

Uncle Sam's Family, by Dorothy McConnell. Few children's books have been as successful as this popular volume which has run through several editions since its publication in 1924. The stories relate to children of many nationalities who live in the United States. \$1.00.

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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him.

—Matt. 2:2.

“The Christmas time is the sacrament of divine love and human hopes. It is the benediction of the closing year.”

“The brightest spot in the whole wide world
That earliest Christmas night
Was not the palace of Herod’s court,
With myriad torches bright,
But the lowly stall where the blessed child
Lay bathed in a heavenly light.”

“We welcome the Christmas Day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace.”

Let kindness keep the hearth aglow,
And through the windows shine;
Be Christ-like living, on the walls
The pattern and design.
—T. L. PAINE.

In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in Him who comes to bring God to man and man to God.
—SAMUEL OSGOOD.

Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward.
—HENRY ALFORD.

Keep me alive in a spirit of love and meekness to all men that I may be at once gentle and active and firm.
—THOMAS ARNOLD.

“If it has transformed our own lives, then Christmas is to us a perpetual experience.”

The Lord of love came down from above
To live with the men who work.
—HENRY VAN DYKE.

Giver of all good, who hast given, above all Thy gifts, the crowning mercy that we are called in Jesus Christ to know and love and serve Thee, we would bring Thee thanks and praises.

—HENRY W. FOOTE.

Our main business is not to live happily and to receive recognition for our services and appreciation of our worth; it is in every case the making of a soul.

—J. A. MACCALLUM.

O God, help us to stay long enough in Thy presence for Thy healing hand to be laid upon us.

—HARRY EMERSON FOSDICK.

In forgetting ourselves and seeking to enrich life for others, we find, as Jesus discovered centuries ago, the joy that no disappointment or disaster can take away.

—JAMES GORDON GILKEY.

A treasure which moth and rust cannot corrupt. It is only in the possession of such a treasure that the soul can live in abiding peace. And only he who has the courage to pursue the ideal can amass such a treasure.

—TEUNIS GOUWENS.

“If we have learned Christ’s secret, He frees us from the tyranny of circumstances, and shows us how we may control our environment for our higher good. Thus He gives an inner peace which the world cannot give.”

Peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.
—E. H. SEARS.

The Prayer

“O HOLY will of our redeeming God, enter into these souls of ours and remake us in the image of our Christ! Amen.”

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Three Wise Men

THREE wise men journeyed on a night so clear
That stars stayed close; a star had power to lead
Their way, at last to bring them surely near
The King of Kings of whom they knew their need.

One felt his soul so full of faith untold
For the new Child in Bethlehem now born
That he could offer precious gifts of gold
And bend in adoration till the morn.

One held such constant hope within his heart
That he could raise his spirit's keenest cry
With incense flame, which worship would impart,
To lift the essence of his life on high.

One sought sweet peace in quiet mystic love—
Love lasting—that could mingle myrrh in praise,
A fragrant offering to rise above
The earth and all its tired, troubled ways.

These contemplative wise men firmly knew,
When bearing gifts of incense, myrrh and gold,
That He had brought far greater treasures true,
Which, from heart's seeking, He would not withhold.
—JULIA HALL BARTHOLOMEW.

The Mission of Christianity in a World Crisis

From Jerusalem to Herrnhut—and Beyond

By REV. A. L. WARNSHUIS, D. D.

(Continued from September Issue)

AGAIN and again in single sentences a window was opened into dramatic new situations that startle and challenge. What a world of suffering and gallant courage is, for instance, revealed in the simple statement that forty-nine churches of Korean Christians have been closed in Siberia by the Soviet Government, many of the Koreans taking refuge in Manchuria, and that in response the Korean Church itself is carrying out a special evangelistic forward movement among those people in Manchuria.

Similar heroic advances in face of humanly impossible conditions of chaos and economic terror in China and in face of terrible distraction in Japan were reported. A stirring picture of the apostolic travels of a pastor touring the villages of Siam, and the wonderful work of a group largely of young folk bearing their witness, brought thrill and cheer from an unexpected quarter.

* * *

The whole problem of co-operation between different churches was carried dra-
(Continued on Page 467)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

*Born a King on Bethlehem plain,
Gold I bring to crown Him again
King forever; ceasing never
Over us all to reign.*

*Frankincense to offer have I;
Incense owns a Deity nigh:
Prayer and praising, all men raising,
Worship Him, God on high.*

Notes

ST. ANDREW'S MISSION, in Philadelphia, of which Dr. A. G. Peters is the pastor, has one of the most active musical organizations in South Philadelphia. It conducts a musical service on the last Sunday evening of every month, under the leadership of Blanche Sylvan Copes. At the November Musical Service the Girard College Alumni Glee Club of 40 voices, the Girard College Brass Ensemble and Miss Florence Haenly, violinist, were heard. These together with the choir sang the Gloria in Excelsis from the 12th Mass by Mozart.

* * *

Emanuel Church, Minersville, Pa., of which the Rev. O. R. Frantz is the Missionary, celebrated during the week of October 23rd three Anniversaries—the 85th year of the organization of the con-

gregation, the 22nd anniversary of the present pastorate, and the 5th anniversary of the rededication of the remodeled church. The week of special services was opened by Dr. Charles E. Schaeffer, who preached the morning and evening sermons on Sunday. Brotherhood Night was observed on October 24th, with Dr. Elmer S. Noll as the speaker. October 25th was Catechumen Night and the sermon was preached by Rev. E. B. Messner. Organization Night was held October 26th, with the sermon by Rev. John L. Herbster. On October 27th a Fellowship Supper was held with W. Miller Price as toastmaster and Paul R. Maurer, song leader. Confirmation Night and Preparatory Service were held on October 28th, and on October 30th the Holy Communion was celebrated morning



EMANUEL REFORMED CHURCH, MINERSVILLE, PA., REV. OSVILLE R. FRANTZ,
PASTOR

and evening. This congregation was originally known by the name of "Zion's German Reformed." It was organized in 1847 and worshipped in a building owned jointly by it and Zion's Evangelical Lutheran Church. In 1867 it sold out to the Lutherans, bought the present site and began to erect the present substantial brick building. In 1868 the congregation was incorporated under the name of "German Emanuel Reformed Church." The name "German" was later dropped for evident reasons. In 1909 the congregation erected a convenient and commodious parsonage on the church lot. In 1926 an addition to the rear of the church was built and the old building remodeled at an approximate cost of from \$20,000 to \$25,000. This improvement was made with the assistance of the Board of Home Missions, which enrolled the congregation in 1914 for the purpose of looking after the interests of the foreign Reformed people, mostly Hungarian and Slavish, in this section. The offerings in connection with this Triple Anniversary amounted to \$400. The pastor and his wife were presented with a beautiful upholstered chair in recognition of their faithful services.

* * *

The Missionary of our Church at Pitcairn, Pa., Rev. Howard F. Loch, stated that there has been an increase in attendance at all the services of 10% to 15% over the same period of 1931, which seems to indicate that people are turning to the church once again. Mr. Loch has a very interesting way of bringing to the attention of his people the special days in the Church Year. For instance, they observed "Reformed Church Messenger Day" by having a display of "Messenger" copies turned to pictures and items of interest. Then they devoted two Sundays to Home Missions and had a display on tables at the chancel of pictures of Home Mission Churches and various phases of work, which were taken from the Church papers and THE OUTLOOK OF MISSIONS. In this way the people were interested in Home Missions and the way was paved for the Every Member Canvass. These people believe in giving to the Church not only money but labor. The men and

women gave the church a thorough house-cleaning this Fall, and some of the men dug and hauled to the church a large supply of free coal, such as they had been digging for themselves.

* * *

Recently Rev. Y. Saito, Director of Religious Education in the San Francisco Japanese Church, opened a new Sunday School at Redwood City, thirty miles away from San Francisco. Thirty-five pupils are attending this School every Sunday afternoon. The school is held in a little room in the home of Mr. Enomoto, but they are without chairs and an organ. Mr. Saito says, "I have found a great joy in my heart when I have seen these happy children in the country. Mr. Yamamoto, a member of the Young Men's Society, drives me in his old car. Sometimes we can't reach there on time, and the pupils will come to meet us at the Five Points, two miles from the Sunday School. The other day one of the parents told me that his children did not want to go fishing on Sunday any more because they want to go to Sunday School, so the parents decided that they would go fishing on Saturday instead of going on Sunday."



REV. Y. SAITO AND HELPERS AT
REDWOOD CITY, CALIFORNIA

On October 30th, the Japanese Reformed Church of San Francisco, California, celebrated its 22nd Anniversary. This congregation was started by the Rev. J. Mori, who has met with great success in establishing work among the Japanese on the Pacific Coast, and the church in San Francisco is well and favorably known throughout the city and the State. In 1925 the congregation became self-supporting so far as an appropriation towards the pastor's salary was concerned, and Rev. Mr. Mori resigned as pastor to become the Missionary at large among the Japanese on the Pacific Coast. The Rev. S. Kowta became the pastor and has continued most acceptably the good work started by Mr. Mori. He is assisted by Rev. Y. Saito, who has charge of the work among the Young People, which has grown to quite large proportions.

* * *

Dr. Albert G. Peters, pastor of St. Andrew's Mission, Philadelphia, recently delivered an address on "The Spirit of

Constructiveness" to the Rotary Club of Slatington, Pa. He was also elected a representative to the Home for Orphans of Odd Fellows of Pennsylvania, in Germantown.



JAPANESE SUNDAY SCHOOL AT REDWOOD CITY, CALIFORNIA

Quarterly Report of the Superintendent of the Winnebago Indian Mission and School, Black River Falls, Neillville, Wisconsin

ON September 1st the school opened again for this new school year. Seldom have we experienced such a rush on the part of the pupils to gain entrance as this year. Several weeks before parents had been advised that, regardless of previous enrollment, the first to come would be given preference and that the lists would be closed as soon as the places were all taken. This rule seemed necessary because some parents in the past took for granted that merely to signify an intention of sending their children here would automatically assure a place for them even if they reported a week to two months late. So anxious were the parents about getting the children into school that before evening of the first day the school was already overfilled. Fifty-eight boys and fifty-six girls, altogether 114, were accepted. Of these 22 per cent. are beginners or such as have never attended our school. During the next thirty days not one day passed but others have tried to get in.

A religious survey of the present enrollment gives the following facts: Only 19.3 per cent. are from Christian homes, *i. e.*, from homes where either father or mother or both are Christians. 80.7 per cent. come from non-Christian homes. Only 10 children or 8.8 per cent. of the total enrollment are confirmed members of the church. These statistics are evidence enough of the further need of missionary work among the Winnebago.

Immediately after school opened a physical examination was conducted under the direction of the Indian Field Nurse for the State Board of Health. The results strikingly indicate the general low present day health standard among the Winnebago. The statistics of this school would be more enlightening if we could compare them to statistics of a similar examination of white children in public schools. Unfortunately we do not have such statistics at hand. A tabulation of the findings as expressed in percentage rate of the entire enrollment of 114 follows:

Children apparently healthy.....	14 %
Defective	86 %
Defects: Posture	40 %
Eyes (disease)	4 %
Vision	22 %
Teeth	43 %
Nasal Passages	8 %
Throat	15 %
Cervical Glands (T. B.)	19 %
Thyroid	5 %
Skin	18 %
Deformities	0.9%
Nutrition (underweight)	35 %
Over 5% underweight..	24 %

Last year the number under normal weight was only 20 per cent. Undoubtedly the poor nutrition of the children this year reflects the economic conditions prevalent among the Indians.

In the near future we are hoping to have a chest clinic with a view to discover cases of incipient tuberculosis among these undernourished, especially those who do not respond readily to the special diet they are now receiving. The high incidence of cervical gland enlargements among those who are underweight seems to point to probable tuberculosis infection.

As would be reasonably supposed, only a few of the new students are vaccinated against smallpox or immunized against diphtheria. All of the former pupils have this protection. As in previous years, this work will be done as soon as possible.

Workers now on the job and engaged for the year are as follows: Cilla Kippenhan, teacher of upper grades and acting matron, for nine months; Nelda Dokken, intermediate grades; Hattie Gander, primary grades; Henry Stucki, manual training, athletic director and general handy man; Mary Hartz, cook; Anna Winneshiek, assistant cook; Bertha Wendt, dining room; Lina Burkhardt, boys' matron; Irma Olm, girls' matron; Hedwig Vollenweider, secretary and assistant primary teacher; Adolph Gander, farmer. All but one, Nelda Dokken, are old hands. In point of years in the service, Miss Kippenhan heads the list as she is now in her eleventh year. Miss Dokken was engaged in the place of Gretchen Hauser, who had to give up her position

by order of her physician on account of illness. We are sorry to report that Miss Hauser had to enter a tuberculosis sanatorium and is now confined to bed though not, it seems, seriously ill.

The fact that all but a few of the pupils have been in regular attendance since the first day of school has enabled the teachers to carry on their work without the usual disturbances caused by tardy arrivals. The work is therefore going on in all departments according to schedule.

Five children are attending the local high school. Three are in the first year, two in the third. They all remained here during the summer to help with the farm work and canning and thereby working toward the expense of their board and keep during the school months. While they can by no means earn enough to pay for these expenses it does place some personal responsibility upon them which undoubtedly is of benefit to them. The government pays the high school for their tuition at the rate of 50 cents per pupil or \$120.00 each for the year.

Daily morning and evening devotions are held and a worship service on Sundays. Whenever the pastor of the school is absent, the older ones attend services in town, while one of the teachers or another member of the staff conducts a service for the younger children. Bible studies are conducted daily in all the grades. A special catechetical class has not been started because at this time of the year outside engagements have required so much of my time.

In the July report mention was made of having rented a small farm of 40 acres so as to be able to make better use of the high school boys who remain for the summer and thereby also to reduce the overhead expenses on our own little farm. The farm was rented for three years at the rate of \$75.00 for the first year and \$100.00 for each of the two succeeding years. The pasture land was rented to a farmer whose land adjoins this property for \$25.00 so that our expense was reduced to \$50.00. The land was planted to grain, corn and potatoes. Either one of these crops has repaid us much more than the rent and considering in addition

that the farm enables us to make larger use of the implements, horses and help which we must have anyway for our farm, it is a paying venture. Besides, there is a shale pit on the farm from which we have the privilege of hauling as much as we need for our roads. Crops in general were very good this year. We have all the grain, ripe corn, corn silage, hay for horses, alfalfa for cows that we will need, and a greater store of all kinds of vegetables than ever. Canning was done as usual. Well over six thousand quarts of fruits and vegetables and the cooks are still at it.

From the standpoint of food supplies for the winter we are as well or better prepared than ever before and do not face the school year with the large enrollment with any apprehension. Not so, however, when it comes to other necessary and unavoidable expenses of running the school. Much of the food we can produce on the farm, and some of the machinery and equipment we have been able with a little ingenuity to make out of old cars and junked machinery we could pick up for a little or no expense. But not so with the necessary help who need to be paid their wages, fuel, light and power, household and sanitary supplies, flour, medical services, insurance, taxes, school supplies, etc., which must be purchased with cash.

The allowed budget for the entire Indian Mission including the school is \$18,000. Whether in good or in bad years, we have never insisted upon the entire amount of this comparatively small budget. Always by the application of the strictest economy we have kept the expenses below this allowance. Always even in prosperous times we have conducted the work as though there was a financial depression and now that the depression has actually come we cannot do more than we always did. We dislike making comparisons and do so only under the pressing necessity of the moment. Such a comparison which can easily be made of the published reports of the Indian School with the published reports of any other institution with a similar type of work and with a similar type of expenses account, orphans' homes, etc., will show that for the past ten or more years we

have operated at a per capita expense often of less than a third and at all times far less than half of what others not only asked for but actually expended. This large difference cannot be explained away by any local advantage or happy circumstance in which our school may be supposed to revel. It is the result of studied, relentless effort and constant careful planning to make every dollar go as far as possible consistent with reasonably efficient work.

With regard to the work at Black River Falls there are no new developments. Evangelist Mr. Stacy conducts services every Sunday and has also occasionally preached to the little group living at Greenwood. He makes frequent visits into the homes of members as well as non-members. These visits require a good deal of time as short calls are not customary among Indians. The Indians seem to understand by now that the purpose of his visits are always religious and Christian Indians expect a devotional service. He has told of some interesting encounters with medicine men with whom he can meet on common ground because of his intimate knowledge of Winnebago religion, traditions and practice. Mr. Stacy's father was a medicine man and his understanding of the Winnebago religious viewpoint is native and practical. The attendance at services has declined considerably in past months, most of the Indian families having moved away to follow the seasonal occupations of berry picking and so on. The annual Mission Festival was held in August with about half the usual attendance. For this occasion we had three special speakers, among them Dr. George W. Hinman, co-author with Hon. Lewis Merriam, of the interdenominational Home Mission study book, "Facing the Future in Indian Missions." I was privileged to spend three and a half days with Dr. Hinman here and in visiting other Indian missions, schools and agencies in the northern part of the State.

The economic condition of the Winnebago has not improved. There is much distress and no outlook for immediate relief. What little relief we have been able to give has been by way of purchasing baskets and bead work for resale. By

giving them this work they are benefited as much as by an outright gift and are able to maintain their self-respect. Besides, in this way the money eventually comes back to the Relief Fund to be used over and over without diminishing. It means a lot of extra work to carry on such business but is worth while.

Preaching at Dells Dam by Lic. David Decorah has been discontinued for the

time being because most of the Indians have moved away. The services usually held every two weeks will be resumed when conditions warrant. The average attendance during the summer months was 19 Christians and non-Christians. These services were held in the home of one of our members.

BENJ. STUCKI, *Superintendent.*

Observations of the Treasurer

J. S. WISE

I dedicate this space in loving memory of my beloved wife,

BERTHA RAMSON WISE

Born January 6, 1863.

Married May 8, 1883.

Died November 17, 1932.

Age 69 years, 10 months and 11 days.

A true and loving wife!

An ideal Mother!

May her high ideals continue to spur us on in Christian service.



MRS. JOSEPH S. WISE

How the Superintendent of the Department of the Northwest Uses His Time

IN addition to the routine work of the Department of the Northwest, much of which can be attended to by correspondence, it has been necessary for me during the past decade, to spend about one-half of my time away from home. The Missions of the Department must be visited and the work of Home Missions must be presented to self-supporting congregations. Furthermore, there are many meetings, such as classes, synods, missionary conferences, and other missionary gatherings which need to be attended. The quarterly meetings of the Department of the Northwest and of the Board of Home Missions alone demand nearly a month of my time each year. The

meetings of the permanent Indian Committee, to which the task of overseeing and directing the work among the Winnebagos at Black River Falls and Neillsville, has been entrusted, also requires much thought and time. It also falls to my lot to write numerous articles for the German and the English church periodicals, in which various phases of the activities of the Reformed Church are set forth. Still another large part of my time is demanded by the Church Erection Fund of the Department of the Northwest. This fund now amounts to \$205,000, and has been loaned to thirty-five different congregations, all of them now Missions or formerly Missions. As

superintendent of the Department, I attend to all the details connected with the various loans, such as the mortgages, notes, insurance policies, repayments of loans, satisfactions of mortgages, abstracts of deeds, and all the various complications which constantly turn up. Some years ago, a friend of Missions in Iowa deeded two farms to the Department with directions as to how the proceeds should be distributed. One farm was sold, the other is being held for the time being. In the meanwhile, I am the real estate agent of the Department. In the matter of sermons preached and addresses delivered during a year, my record surpasses that of most regular pastors of congregations.

In planning the trips to the more distant parts of my vast Department, which reaches into fifteen states of the Union and three provinces of Canada, the longer trips must be carefully planned so as to reach as many congregations and missions as possible for a given outlay of time and money. My round trips to the Dakotas, the northern Pacific Coast and to Canada are rather more strenuous than the briefer and nearer trips, but otherwise there is considerable similarity between my various visits among the churches in the Northwest.

Having been asked to describe an average week on the road, I have selected as a fair example my first eight days in Canada, during my visit there, made in the early part of last summer.

After a continuous ride of twenty-seven hours, I landed in Winnipeg, shortly before midnight. Rev. C. D. Maurer, the missionary in that city, had been patiently waiting for me, for the train was late, and we immediately hurried to the distant parsonage. The Rev. Mr. Maurer has been president of the Manitoba Classis for several years, and the next two hours were spent in discussing the work and the problems of our congregations in the provinces of Manitoba and Saskatchewan, for all of these congregations are missions. Then to bed for a few hours.

The next morning (Friday) I had to catch a train about nine o'clock for Grenfell, nearly three hundred miles to the west. It was May, the vegetation displayed every shade of green, the wild flowers rioted gaily over the landscape,



REV. THEODORE P. BOLLIGER, D. D.

on every wayside pond and lake innumerable wild fowl were indulging in water sports, and the eight-hour ride passed quickly. At Grenfell, Rev. F. F. Ott was waiting. I had not met him before personally, but it was easy to pick him out among the portion of the populace which had sauntered down to greet the afternoon train. Hurriedly, we looked up a few of the people who were desirous to be organized into a new congregation in the neat little town of Grenfell; then we rushed out into the country, over dirt roads, to the parsonage of the Josephsberg congregation. A quick supper and we were off to the first meeting. It was a gathering of the young people of the congregation and a little sprinkling of the older ones. About fifty persons crowded into the large private house where the meeting was held. There was a devotional period, a singing session, and I gave an address on the varied activities of our Church. Saturday was given to final preparations for the next day's services, and to a round of visits to aged and infirm persons in the congregation and paying my respects to a group of leading members in the Consistory.

Sunday was an ideal day. The people came and filled the church to capacity. I had never seen a larger gathering there. I could speak with enthusiasm and joy to the Sunday School and to the congregation. Then came a period of greeting the people, final words to the members of the Consistory, a lunch, and off towards Duff for an afternoon service. Duff is located only about thirty miles from the Josephsberg congregation, but the Qu' Appelle

Valley lies in between. We zigzagged down into the valley, five hundred feet below, and slowly up the other side again. On the way up the engine began to groan and sputter in a most distressing manner. We made it safely, but soon there were coughs, and spasms, and then silence. What with coaxing, shakings of the head and hoping, we reached the journey's end. The heavens had become covered as with a dense mist, the sun could no longer be seen; but it was not fog, nor yet clouds, but endless quantities of dust which the high winds were whirling through the air, for it had become exceedingly dry. Rev. Paul Wiegand had been straining his eyes anxiously, wondering whether his speaker would arrive. He probably heard us about as soon as we were to be seen, for an engine hitting only an occasional cylinder plays a tune all its own. Even so, we were almost on time. The people had waited. I knew they would, because years ago, on another occasion, on a Sunday afternoon, they had waited two and a quarter hours, until my driver was finally able to deliver me at the door of the church. The Duff people are like that! The little church was filled to the last seat, a mission service was held, and the people greeted me like an old friend; there was also plenty of time to confer with the men of the Consistory. Rather early that evening I laid my aching bones on my destined cot.

Monday. More wind, more dust, and no signs of rain. The people are worried, for if it continue the sprouting grain will be blown out of the ground. During the morning I wandered through the neighboring woods and feasted my eyes upon the spring flowers and thus refreshed my soul. Early in the afternoon the Revs. Ott and Wiegand, an elder and myself, started out for Wolseley, forty miles away. We passed fields where the high winds had drifted the soil to such an extent that every sign of the growing grain had been wiped out. The men were filled with ominous misgivings. At Wolseley practically the entire congregation was assembled and a service was conducted. Naturally, I had to do the preaching. Then a congregational meeting was held. Dissensions had broken out. It's a chronic condition! Some spoke unad-

visedly with their lips. The visiting ministers pleaded for peace and unity. No striking success was apparent. Weary in mind and spirit, I parted from them.

Tuesday. Up betimes, to catch an early train. The next stopping place will be Morse. It is nearly two hundred miles to the west. Long waits intervene, and it's mid-afternoon before the little prairie town is reached. Rev. John Krieger is awaiting me. The little chapel, with its pews made of two-inch planks (if I remember correctly they were planed on one side, at least), without any backs, is almost filled when the service begins. After the service a long conference is held with the people and the Consistory. Everyone is down-hearted and dubious as to the future. The crops have been poor for a period of years, the prices have been the lowest within the memory of the oldest settler, and every man there has had to ask for government aid. The salary promised by the congregation has not been paid for a year, and no one sees a star of hope. Two families drove up from Bateman, about forty-five miles away, where there was formerly a promising congregation. They announce sadly that with one other family, they are the only remnant of a once promising field. All others have moved away or drifted to other congregations. There is no courage to attempt to go on. Their church on the vast prairie, and the neat parsonage which they had improved only a few years ago, now stand deserted and alone among the ghosts of better days. Their once prosperous community lies prostrate. This was one of the hardest conferences which I have ever experienced. Rather woebegone, we parted.

Wednesday. I feel that I have deserved a few hours' rest. So the parson and his guest tramp about the countryside and discuss the future of the Reformed Church. Then I browse about his well-selected library and dip in at random. That helps. Another long tramp with the parson, combined with a number of calls upon the people, and the day is done. Late in the evening we start together for Piapot, which is another preaching point in Rev. Krieger's circuit; but an hour later we must get off at Swift Current and stay all night, because

only one train a day stops at Morse and only one stops at Piapot, and the two are about twelve hours apart.

Thursday. Up early to catch the train. It takes a long time to make the seventy miles to Piapot, for the train stops at every station. Freight and express are unloaded and taken on, and prairie loungers are much in evidence. At last we reach Piapot, but there is no one there to meet us, and we are still twelve miles from our destination. After awhile one of the elders appears. He is riding on a Ford car, pulled by two horses. On the way to Piapot parish the elder explains that the license and gasoline cost so much that he, in common with most of the people, have quit using their cars and have gone back to horses and rigs. In the evening a well-attended service is held. I preached them a missionary sermon. A long conference with the Consistory and all the congregation then followed. Their problem was this: In view of the uncertainty of the crops in that part of Alberta,

and the certainty of heart-breaking low prices, how can we possibly raise enough to pay the pastor's traveling expenses, not to think of raising the promised salary. It was as serious and heart-searching a session as I had in Canada. The service closed just in time so that the one man who still used his car had time to take the two parsons to the nearest station at which the through train stopped, a distance of about thirty-five miles. Finally, at one o'clock on Friday morning, I was again on the move westward, through Medicine Hat, Calgary, Red Deer, Edmonton to Fort Saskatchewan, a distance of five hundred miles, numerous stops and waits, and consuming about twenty hours. There the first mail reached me, and during the balance of the trip, at each stopping place, taking care of my usual correspondence took up no little part of my time.

Thus ended the first week of the Canada trip, and the other three were similar unto it, but not quite so strenuous.

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Economic Justice

THE Central Conference of American Rabbis, in its recent 43rd annual meeting at Cincinnati, had this to say about the present social order, after reviewing its "inhuman aspects" that it is "neither economically sound nor can it be morally sanctioned." It declared not only for such palliatives, as compulsory unemployment insurance, but also for the farther reaching demands of a more adequate distribution of the profits of industry. It advocated immediate legislative action in the direction of changes whereby social control will place the instruments of production and distribution, as well as of profits, increasingly within the powers of society as a whole. By so doing "to make us feel that we are following our ancient prophetic mandate concerning man's stew-

ardship of the earth for the benefit of all humanity." These declarations concluded by saying:—"We call attention to the fact that, whereas the pulpit is willing to assist in any and all appeals for the charity of relief, this does not sum up our usefulness or our significance in the present crisis. There has been a tendency among those who profit by the status quo to regard, particularly today, the pulpit's function to be to raise charity funds to patch up social ills, while keeping silent concerning the wounds which fester underneath the patches. We are ready to assist in all humanitarian charitable projects that may be immediately necessary, but we assert that the more permanent function of religious groups is to evoke a social conscience concerning the adminis-

tration of our economic life whereby, through social and economic reconstruction, the periodic pauperizing of masses of human beings through charity and relief will become unnecessary."

* * *

The Methodist Federation of Social Service, of which Bishop Francis J. McConnell is President and Prof. Harry F. Ward is Secretary, declares its conviction that the ethical principles of our religion require an economic order which shall manifest the following characteristics:

1. It must seek consciously and directly to provide all the people with material means and cultural development.

2. It must neither produce nor support privileged classes or groups.

3. It must substitute for blind guessing and fighting the method of scientific planning and co-operative effort to meet measured needs.

4. It must develop the creative capacities and not the possessive appetites of mankind.

5. It must move constantly toward the release of all mankind from absorption in labor to meet material needs, toward equal freedom for every person to develop all his capacities to the fullest extent.

* * *

National Religion and Labor Foundation—non-sectarian, non-denominational, 304 Crown Street, New Haven, Conn., recently organized "to aid in securing economic justice throughout our American life," just as the National Council for the Prevention of War attempts to aid the cause of peace, has just issued the first number of its Bulletin, entitled "Economic Justice." This is a four-page, 8 by 11, publication of which Prof. Jerome Davis, of Yale, is one of three editors, and "a few hundred priests, ministers, rabbis and leaders in the labor movement are acting as correspondents in the United States." There is an array of outstanding men of about a score from other countries acting as corresponding editors.

This Department called the attention of the readers of THE OUTLOOK OF MIS-

SIONS to this new venture in the June number of this year. In this first number of the Bulletin this significant "Proposal" is published on the front page:

"The Foundation proposes that every church, synagogue, and association set up a local Religion and Labor Committee. There are very few local religious organizations which now make provision for giving constant attention to the concern of religion for the labor movement through the functioning of a permanent committee. There should be at least one thousand such committees across the United States. Such a committee would be one of the most important in a local church.

"If you decide to appoint a Religion and Labor Committee—call it by another name, if you prefer—it may be helpful to submit a possible program. Such a program might include:

"1. Forums, in which social and economic and religious subjects can be discussed by qualified speakers, with open discussion following the speech.

"2. Trips of investigation to factories, strike areas, etc., 'studying facts alive.'

"3. Appointment of a commission to draft a statement dealing with the implications of your faith for society, etc.

"4. Taking a census of the unemployed in your town, city, or section of the country.

"5. Assisting in forming an Unemployed Citizens' League on the Seattle or Chicago plan.

"6. Organizing a farmers or consumers co-operative. (For further information write Co-operative League of America, New York City, or E. J. Lever, Consumers' Research, 24 West 25th Street, New York City.)

"7. Supporting, financially, a workers' education project such as a scholarship at Brookwood Labor College.

"In succeeding months the bulletin will report on the formation of these committees, listing the names of local groups that have organized them. If you take action immediately, send us a postal card notice so that we may include the news in the bulletin."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

*"Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeemed and sins forgiven;
Loud our golden harps shall sound.*

*"Christ is born, the great Anointed;
Heaven and earth His praises sing;
O receive whom God appointed
For your Prophet, Priest, and King."*

Christmas in a Christian Land

WHAT should Christmas mean in a Christian land? What does it signify to the members of the Christian Church? What is its meaning to parents and children in Christian homes? We may well reflect on these questions with searching hearts.

Christmas commemorates the birth of the Christ Child. It is the day of all days of the year for the children. Except those of mature years become as little children they cannot enter into the real spirit of this glad event. The keynote of the celebration is "*Joy to the world, the Lord is come!*"

It is this lesson that parents in the home and teachers in the Sunday School should impart to the young. Christmas will mean to the children what it means to the grown-ups. They have no other guide save the deeds and words of parents and teachers. Children should be taught to sing Christmas carols and to know at least some of the stories that are interwoven with this joyous event. Above all, they should know that the Child born on Christmas day is God's greatest gift to mankind. Surely, the giving of gifts is entirely in keeping with this festival. It was a gift that began the day. It is the bestowal of this gracious gift to those who do not possess it, that will make it a joy to the whole earth.

We are living in an age when it is so easy to drift with the times. We know

that the present day spirit makes it most natural to shut out the presence of the Christ Child. We know how difficult it is to find room in the inn of our hearts for the Babe of Bethlehem and all that He stands for. We know how large a place commercialism occupies in the Christmas celebration. We know how many social festivities claim our time. This is nominally a Christian nation and Christmas is presumably a Christian festival. Would a Hindu or a Buddhist or a Confucianist guess from our daily papers and from the conduct of Christians in America that we are preparing devoutly to celebrate the birth of Jesus Christ, whom we proclaim to them as the true and only Saviour of the world?

Busy as we may be in our stores, homes and churches, with preparations for the birthday of the Heavenly King, because we are spiritual personalities, let us not forget to make room for God in our thinking and planning. Our lives may be occupied with many things, but like the shepherds on the plains of Bethlehem and the Wise Men from the East, let us take time to worship the little Lord Jesus and to make room for Him in our hearts. Then shall we find a Christmas glow, though poor be the manger, and hear the herald angels sing, "*Glory to the newborn King.*"

*"Let every heart prepare Him room,
And heaven and nature sing."*

"I always enjoy reading this magazine and do not like to miss any issues."

MRS. GRACE I. HOKE, Cornwall, Pa.

The Blind Man Who Saw



TAKEO IWASHASHI

IT is Sunday evening in the mountains of Central Japan. The little Japanese Church is filled with people who sit quietly, eyes intent on the speaker, through an address that begins at 8 P. M. and continues until 9.30. Why do the people listen so intently, so eagerly? The speaker is a blind man with a bright and radiant face, and his subject is "Windows of the Soul." He has been totally blind for fifteen years, and he is telling his own life-experience as he was led from the darkness of despair into the *light* of Christian faith. He is a layman who supports himself by teaching, and it is a joy to him to go here and there during the summer vacation or at other times, telling how he was brought by a way he knew not from a horror of great darkness to the place of his present peace and joy. His favorite text is, "Once I was blind, but now I see."

Takeo Iwahashi was born in Osaka, Japan, about forty years ago, and after a course of study in his native city entered Waseda University in Tokyo. He was a lover of Nature, Art and Literature, possessing natural gifts of a sweet voice, a skillful hand, and a creative imagination. He had entered the engineering course, but his real desire was to become an artist. A sudden cold followed by fever

developed an unsuspected weakness of the eyes, and in a few months he became totally blind. At first he was overwhelmed with misery, and as despair took possession of his soul, the thought of suicide came as the only way out of his troubles. But his mother, whose love had led her to make many weary pilgrimages to the temples to pray the gods to restore her son's eyesight, was carefully watching him, and on New Year's Eve at midnight she entered his room just in time to stay the hand that was about to take his own life. Now she poured out her love and her grief, and begged him to live for her sake. That his mother could love so deeply and so unselfishly one who felt himself only a useless burden was a great revelation to his spirit. It was the turning point in his life. It roused the ambition and the determination not only to live, but to find a way to recompense that loving mother. What could a blind man do to help his family?

The work of massage was the only thing he knew that such as he could do, so he began to attend a school for the blind, and to practice this profession. Soon, however, he learned that it was possible for the blind to learn to read with their fingers, and this was a fascinating thing to study. With great delight he found that there were some excellent books published in Braille, and soon he was able to read once more! He worked on Braille both in English and in Japanese. The first English books, other than simple texts, that came to him from London, were the four Gospels. It was his first introduction to Christianity, and in the joy of reading those wonderful stories he forgot food and sleep. The 9th Chapter of John was the very Bread of Life. The Beatitudes brought peace and healing to his spirit. Prayer, repentance, faith, baptism soon followed. The great change in Takeo's life also brought his mother and sister into the Church. Light flooded his soul, and to this day it shines upon his face.

Now he went to school again, but the course he took up was English Literature,

and the place was the Methodist College of Kobe. He gratefully acknowledges his unpayable debt to his sister, who gave up her own course of study to accompany her brother to the school every day, to read and write for him every night. Later with the help of friends he went to Scotland, where he won distinction in the University of Edinburgh. Here his wife gave the same help that his sister had given, and the other students also cheerfully read books to him, and entered into discussions, always marveling at his success in using the English language, as well as at himself as a miracle of grace.

Returning to Japan, Mr. Iwahashi became Professor of English Literature, Philosophy and Christian Apologetics in his Alma Mater. Soon from far and wide came requests that he should tell his life-story and preach the Word, and so in recent days he has been wonderfully aid-

ing the Kingdom of God Movement. Another channel of usefulness has been his book published in Japanese and in English, under the title "Light from Darkness."

We who live in Sendai count ourselves very happy in having the promise of Mr. Iwahashi that he will come to our city for three days this fall, to give the evangelistic message and appeal to our students in North Japan College and Miyagi College. We ask you to join us in the prayer that a "Great Awakening" may come to all our boys and girls, teachers and friends, as they listen to this new prophet whose eyes are fixed on Jesus, the Author and Finisher of his faith; who with steadfast conviction says, "One thing I know, that whereas I was blind, now I see."

MARY E. GERHARD.

Sendai, Japan.

Thoughts for the Thoughtful

ALL the marvelous progress of world-interests and world-causes proves the need of mutual interest among men and to confirm the basis of international right. There are certain causes—such as art, health, education—which are no longer private concerns of this or that nation. They are a body of goods that are not national but universal, and the people are gradually waking up to this fact. It should compel us to get out of our selfish isolation into a world-community ready to work out a system of rights and privileges for all people everywhere.

* * *

The existing world situation is without precedent. The crisis is no ordinary depression that will right itself alone. It is rather a great catastrophe that cannot be overcome without the co-operation of all nations, great and small. The World War led to an economic war which has thrown the life of the entire world out of balance and has brought the nations to the verge of bankruptcy. It now threatens to bring them to chaos and ruin. The situation is not so much a depression as a disaster, and it demands the combined efforts of statesmen and people of all

countries to overcome. It is not the wreck of a single nation, but of the whole world. Our own country has been halting too long to step into the front and lead the world to peace and prosperity. The key to the solution it would seem to some of us is in the hands of our Government at Washington.

* * *

In the present critical situation there is a crying need for leadership. This demands personal exponents of the spirit of the age, men and women who can both see to the heart of modern life and chart the future intelligently. Such persons can crystallize needs, emotions, convictions and possibilities into concrete policies and programs. Until they appear we of the common people can train ourselves to think clearly, and to be in a mood to accept new remedies for the changing conditions. Then we shall be able to follow the leaders and ready to tread the paths to a new reign of prosperity.

* * *

What is man that thou art mindful of him? This is a question closely allied to a solution of the present economic situation. We have come to realize that economic competition leads to poverty and not to wealth, and that military operations

on a world scale involve no victory but universal defeat. The fact that men live apart, that nations build up commercial barriers, must be replaced by the motive of co-operation. And co-operation, to be full and effective, implies understanding of the degree to which humanity is a united kingdom of life and not a jungle of warring nations, races, classes and creeds. Such a condition can only be brought about by the ancient teachings of love. "Thou shalt love thy neighbor as thyself."

* * *

Mankind is now in one of its rare

moods of shifting its outlook. The mere compulsion of tradition has lost its force. "Where there is no vision the people perish." We must help to produce a great age, or see the collapse of the upward striving of our race. Whether it will be built depends upon man himself. This new ideal of a world unity that is emerging with the birth of a world-consciousness in hearts and minds everywhere is not a hard and fast program. It is a living faith and a burning hope, and it dares to dedicate its all to the possibility of a new world wherein dwelleth righteousness.

The Liberal Bequests of Three Sisters

THE last payment of \$452.15 was received by the Board of Foreign Missions on the bequests of the three sisters, Miss Annie B. Snively, Mrs. Mary S. Slike and Mrs. Emma F. Kiesacker, of Greencastle, Pa. The total amount is \$20,243.05, and represents the largest bequest from a single family in our Church to Foreign Missions. These de-

voted sisters were members of Grace Reformed Church, of which Rev. G. Ermine Plott is the faithful pastor, and they are worthy to have their names written in golden letters on the pages of the history of the Reformed Church. When more of our members will remember the cause of Foreign Missions in their wills with liberal bequests the financial struggles of the Board will be solved.

Board of Foreign Missions

Comparative Statement for the Month of October

Synods	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$10,107.06	\$1,009.77	\$11,116.83	\$6,517.86	\$189.10	\$6,706.96	.....	\$4,409.87
Ohio	2,772.97	589.50	3,362.47	1,827.71	302.59	2,130.30	.....	1,232.17
Northwest	868.97	30.87	899.84	717.04	69.98	787.02	.....	112.82
Pittsburgh	868.30	23.22	891.52	792.35	15.00	807.35	.....	84.17
Potomac	4,597.03	48.63	4,645.66	2,807.28	156.30	2,963.58	.....	1,682.08
German of East..	872.98	.....	872.98	643.15	20.00	663.15	.....	209.83
Mid-West	930.03	50.00	980.03	759.76	30.00	789.76	.....	190.27
W. M. S. G. S....	.....	2,098.32	2,098.32	.....	2,745.31	2,745.31	\$646.99	.....
Miscellaneous .....	.....	20.00	20.00	.....	10.00	10.00	400.00	10.00
Annuity Bonds .....	.....	.....	.....	.....	400.00	400.00	.....	.....
Bequests .....	.....	1,750.00	1,750.00	.....	.....	.....	.....	1,750.00
Totals	\$21,017.34	\$5,620.31	\$26,637.65	\$14,065.15	\$3,938.28	\$18,003.43	\$1,046.99	\$9,681.21
						Net Decrease.....		\$8,634.22

A REQUEST

Please notify the office of THE OUTLOOK OF MISSIONS direct when you change your address. If you notify the Post Office instead, it is necessary for us to pay a fee of two cents on each notice made out by a Postmaster.

—THE OUTLOOK OF MISSIONS.

Book Reviews

Re-Thinking Missions.—A Laymen's Inquiry After One Hundred Years by the Commission of Appraisal, Dr. William Earnest Hocking, Chairman. Harper and Brothers, Publishers, New York and London. Price \$2.00.

This volume of 350 pages is the latest deliverance on the work of Foreign Missions. Besides the Foreword, there are three parts: I General Principles; II Aspects of Mission Work, and III Administration. These parts are again divided into 13 chapters. The fact that "far-reaching changes in the plan and scope of missionary work in the Far East are recommended" is a sober challenge to the Boards of Foreign Missions, many of whom have carried on this "enterprise dependent entirely on continuous giving" for an entire century. Much praise is due the group of laymen who were the sponsors and the supporters of the Foreign Missions Inquiry, and they deserve special commendation for the wise selection of a corps of research workers and later for the sending of the Commission of Appraisal to India, China and Japan. This group was composed of fifteen representative men and women, diverse in their social, intellectual and theological views and hailing from different parts of the nation. Their special duty was to "appraise missionary activities, observe the effect of missions on the life of Oriental peoples, and to recommend necessary changes in policy and method." In this brief review it is not advisable to enter into any criticism of certain plans and policies of the Inquiry, or to mention principles and methods to which exceptions have already been taken. The Commission is fair in telling the churches to study their findings, weigh their recommenda-

tions and adopt what will advance the cause which "has so long sustained the interest of so many people." If any group of Christians have the right to suggest *Rethinking Missions after one hundred years* it is the laymen, many of whom have unfortunately been a latent factor in many denominations in the work of Foreign Missions. Our wish is that every pastor and layman might become the owner and reader of this very able and valuable book.

The Causes of War.—Economic, Industrial, Racial, Religious, Scientific and Political. By a group of men, representatives of the World Conference for International Peace through Religion. The Macmillan Company, Publishers, New York. Price \$1.50.

This is a penetrating investigation into the causes that have led mankind to war. From the outline of the principal causes, it is evident that these are often combined. In times past, and in Occidental countries, religious conflicts have been the chief cause of devastating wars. It is worthy of note that the natural role of the forces of religion is now to assist the cause of peace, not to threaten it. All influences adverse to social justice are dangerous to the maintenance of peace. Immigration, industry, competition, unemployment and race prejudice are some of the factors that have led to war. The problem of removing the causes of war is, in large measure, the problem of finding ways of enlisting men's passions not only against war itself but in the service of peace and goodwill among their fellowmen. The religious leaders may do much to help in bringing about the sweet reign of love and peace in the hearts of the people and the nations of the world.

(Continued from Inside Cover Page)

The Wonderland of India, by Helen M. Rockey and Harold B. Hunting. Illustrated with photographic reproductions.

This is not a story book, but it contains many stories of Indian life and of missionary life in India. It also describes the home life of India and presents some of the Indian hero tales. Miss Rockey was born in India and writes from personal experience. 65 cents.

NOTE: Experience has shown that children nine to twelve enjoy "The Young Revolutionist" and "Three Arrows" in the following list. Boys are especially enthusiastic about "Three Arrows."

FOR BOYS AND GIRLS TWELVE TO FIFTEEN:

The Young Revolutionist, by Pearl S. Buck, author of "The Good Earth" and "Sons."

The Christian Century speaks of this book as "More of Pearl Buck's Magic," and the *Philadelphia Ledger* calls it "A Glorious Work."

Livingstone, the Pathfinder, by Basil Mathews.

The most popular life of the Scotch boy who became famous as the greatest missionary explorer of modern times. \$1.00.

Three Arrows, the Young Buffalo Hunter, by E. Ryerson Young, author of "Duck Lake," etc.

One of the best books for boys ever published—girls like it, too. A tale of Indian life in the early days of Canada and the United States. \$1.00.

Any of the above books can be secured from the Literature Depositories of the Woman's Missionary Society as given on the back cover.

The Mission of Christianity in a World Crisis

(Continued from Page 451)

matically to a deeper and more searching level by the Rev. W. J. Noble, of Great Britain, who declared that ultimately we are bound in practice in co-operation to find ourselves face to face with the tremendous questions of faith and order. Unless we are ready to go further, he declared, we have already gone too far. Is it not time to say that, representing the missionary forces facing heathendom, in searching words to the churches in the home land, "It is your duty to come together for, divided, you make it more difficult to win the world for Christ. Variety in unity is in accord with the will of God. The real breach is made by exclusiveness."

* * *

No contribution of the International Missionary Council has opened a way that promises a richer harvest than carrying the idea of the "reconstruction unit" among the rural churches of Asia. This plan groups villages together for evangelistic, educational and many welfare activities. Under the leadership of Dr. Butterfield, in a country like India, where three-quarters of the Christian population live in villages, it is developing, wherever it has been adopted, the spirit of self-reliance and sturdiness, a diminution of the economic slavery of money lenders and a total growth of the community in its moral and physical as well as spiritual life. The chorus of praise of this plan, and the pleas for its extension to other areas might have been monotonous, if they had not been so stirring and encouraging. We saw how a simple idea related in practical fashion to the ordinary daily life of peasant people can inspire and strengthen them, lift them out of lethargic inaction into radiant hope and solid advance. We here face unlimited possibilities, for an overwhelming preponderance of the human race is in its peasant communities. Anything that leads them towards a balanced life of spiritual, moral and physical contented progress will lift them out of ancient ruts and make them immune from the poisons of materialism.

* * *

A perfect Niagara of witness poured forth as to the values of a multitude of

different practical lines of spiritual education of the sending churches for the world mission of Christianity. Never in our experience have so many suggestive statements been made, pooling the varied experiments of churches in every continent to arouse a compelling sense of the *centrality of the missionary enterprise* in the life and witness of the Church. A whole booklet crammed with stimulus and suggestion could be written on that session alone. Mr. Philip, of India, showed how the wheel is now coming full circle so that the sending churches are beginning to be also receiving churches.

Dr. Koechlin, of Bale, as chairman of the committee on the sending churches, in summing up, showed how the discussion proved once more that man's difficulties are God's opportunities. "Out of our anxieties," he said, "we are searching for revival of the power of God and for possession of His divine gift." He emphasized strongly how, in thinking through clearly the fundamental issues, Dr. J. H. Oldham's work in associating together men of intellectual and spiritual leadership was making a rich contribution. They are searching out the meaning of the world of God and the word of God in the face of modern conditions and the trends of thought in science, and in getting clear insight into the meaning of God's purpose for us today. This is the work of the Church, but the International Missionary Council, through its contact with its whole world field, has its own distinctive approach to these questions and its contribution to make to their solution.

Never in a considerable experience of international conferences has the writer been through discussions that have obeyed more thoroughly both aspects of the commandment, "Speak the truth in love." Absolute frankness in expressing views often profoundly different has created a rich fellowship never marred from start to finish by any shadow of ill-feeling.

Realizing the colossal power of the inertia caused largely by the divided state of Christendom, the delegates, moved by

the tragic world situation of today call missionary workers throughout the world to enter boldly a new era of co-operation. In that new period the requirements, principles and spirit of such co-operation must be more thorough, serious and sacrificial than ever. The officers of the Council are to give a major part of their effort to furthering in an advisory way constructive advances in co-operation such as may turn the retreat threatened by economic stringency into triumphant advance. The committee were deeply stirred by a recollection of the wonderful fact that in the midst of conflict in the Far East, the chosen representatives of Christian organizations in Japan and China maintained spiritual fellowship and worked to promote peace and understanding and make the spirit of Christ more potent in international relationships.

In its closing hours the conference came to express with deep emotion its sense of the unparalleled universal need of men expressed in the tragedy, confusion and distress, physical as well as spir-

itual and intellectual throughout the world. Men, women and youth everywhere (they held) are weary of war; they decry racial hatred and communal strife and rebel against the exploitation of the masses for private gain. The traditional foundations of their thought and life are disintegrated. It saw in all this *a quickening call to Christians in all lands*, of all races and communions to repentance and to carry to a world in which all men's own powers have miserably failed, the Good News of God's revelation and redemption in Jesus Christ. This is the sole foundation for an order of society according to His will, a Gospel redeeming and transforming the individual and working in uncompromising protest against all that is unchristian in modern thought and life. Christ must be so presented to men that they face the necessity of real decision, a complete surrender to God as a total act of the whole moral being, issuing in new relations of love to men, in war upon the evils of society and in the redressing of wrongs.

With Best Wishes For Christmas Cheer

And A New Year Full of Blessing

IS SENDING YOU

The Outlook of Missions

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE REFORMED CHURCH IN THE UNITED STATES.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

*Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.*

With Four Hundred Children in Japan

SOMETIMES when we survey our work, to see just what we are accomplishing in the kindergarten field, many of the results we should like to see are not apparent. But at times like Christmas and graduation, we feel much encouraged to see how, through the children, we reach the parents. Children play such an important part in the Japanese family. It often seems to me that, at least while they are small, the children rule the house. Everyone seems to do as the child says. If he does not get his way in one thing he will in another. So when anything is done for the child, if the parents are converted to the idea that it is correct, they will rally to the cause.

Not long ago the mother of one of the kindergarten children went to the person in charge of the kindergarten, and begged that she might be allowed to help in some way. She emphasized her desire to work without salary. She wanted to do her share to help in the work. Helping with the supervised recreation every afternoon, she has found her desire realized, and is happy in her work. Having a child in the kindergarten gave her a contact with the work, but she wanted a more direct contact than that.

At the Church Christmas program, the kindergarten children had several numbers. It was the first time the kindergarten participated because it had just been started last April. Many of the fathers and mothers were there. Among them was the husband of the lady of whom I have just spoken. It was his first time in a Church. He sat not far from me and I observed that he was tremendously interested. And what a message was conveyed to him that night!

He no doubt heard his little boy sing most of the songs at home, but during the program he saw and heard the nativity story dramatized several times by different groups, with appropriate and effective settings. The kindergarten children themselves depicted the whole story, in the following scenes: First we see the inn-keeper ushering Joseph and Mary into the stable, telling them there is no other room, but that they are welcome to sleep here. Then the angels appear to the shepherds. We see the wise men exclaiming about the star in the East. The next scene shows us the shepherds at the stable door. After they tell who they are and why they have come, Joseph opens the door for them to enter. Then the wise men in like manner are bade welcome. The way in which the shepherds commented about the precious little babe made one think that they were looking at a real baby which they were seeing for the first time. The wise men, with their graceful bowing and politeness, characteristic of the Japanese, were very effective. The children enjoyed singing, especially "Joy to the World" and "Holy Night."

I wondered at the time and have wondered several times since what impression it all made on not only that man, but others who heard for the first time the story of the birth of Christ. They could not help but understand it, because the Japanese children are born actors. They certainly live their parts. At least we can be sure of this much, that an impression was made which they will not forget, and which may be a help in eventually leading them to Christianity. When the parents are Christians we always feel that the seed we have sown in the kindergarten will be



THE CHRISTMAS STORY IN A KINDERGARTEN IN JAPAN

well taken care of and given every chance to grow and multiply. If they are not Christians, our prayer is that the seed we sow will find root on rich enough soil that by our contacts through alumni meetings and Sunday-schools the children will become Christians and in time lead their parents.

The establishment of kindergartens for the sake of the children alone is an extremely worthy project. If you could see some of the children, when they start to kindergarten, and then see them a month later, you would hardly recognize them as the same children. In the kindergarten they are taught to keep themselves clean, to carry and use handkerchiefs (a very necessary point of teaching in this country), in addition to training in many other health habits. The matter of health occupies much of my thought at present, because we are working on an adequate health program for our kindergartens. The matter of health has never been stressed enough.

Of all the values a kindergarten has for a child, the religious background is the phase that makes the most impression. The children who attend kindergartens founded on religious principles are differ-

ent from the children who do not attend kindergarten, and they are even different from those who attend government kindergartens. The parents say that our children are so well-behaved, while other children are characterized as being "ranbo," unruly.

In spite of the fact that we have the religious background in our favor, we cannot attract the children without proper equipment. Just at present we are wondering whether or not to close one of our kindergartens because of this handicap. I hope and pray that we will not have to discontinue even one because of lack of proper facilities. I firmly believe that what we offer in our kindergartens in the way of religious training is just what Japan needs today, of all the periods in her history, when she is undergoing a change in every phase of her activities. How important that she gets a right start in her new fields of endeavor!

While visiting one of the kindergartens in our field, I was very much impressed during the worship period when five or six of the children offered volunteer prayers. No two were the same, and the language used was beautiful prayer language. Later, during conference with the

teachers, I inquired whether the prayers had been taught the children, whether all the children participated from time to time, and whether, when a child prayed at different times, his prayers were similar. I was happy to hear that the prayers expressed the children's own thoughts, that almost all the children took part, and that the prayers were usually different.

This is the type of training that only Christian kindergartens give. The government schools can provide for the other needs, probably more adequately than we, but the fundamental need for a well-developed individual we supply in our teachings of Christ.

Never had the meaning of Isaiah 11:6 been brought to me as forcibly as it has since I came to Japan. Children are not afraid to tell what they know. Not long after a child enters kindergarten the stories and songs of Jesus are carried home, and we find the parents thinking

and wondering about His teachings. The mothers attend sewing and cooking classes, and mothers' meetings, where habit formation, proper food, care of teeth, etc., are brought to their attention. It is through these classes that they begin to realize the influence of the love of Christ upon civilization, which in turn affects their children. Through these contacts a mother may become a Christian in a short time, or she may not decide for years. Then again, she may not become one at all, but we do know that even though she does not profess to be a Christian, she is at least sympathetic with our work, rather than antagonistic, which would probably be the case, had she not been drawn into these different circles through her child in the kindergarten. It is our earnest prayer that for this coming year our program will be so effective that not only the lives of 400 kindergarten children, but the lives of their parents and friends will show the influence of Jesus.

EDNA MARTIN SIPPLE.

Hunan Hill Men and the Christmas Season

A short playlet given by Shenchow, China, Girls' School Christians for Christmas 1931. A glance at it will show that the playlet is definitely adapted to local setting. Keeping this setting and continuing some of the Chinese terms and expressions should afford an educational interest to any American group.

One of the items on the Thank Offering Budget is "Evangelists, China." Perhaps this dramatization will show the opportunities and needs for this phase of work.

Characters: Four Woodcutters—dressed in worn garments, patched and torn. Rough upper garment, two have rough, rolled cloth belts around the waist, from which are suspended long-stemmed pipes and rough iron knives for chopping wood. All have rough rolls of cloth tied around their heads in place of hats. Trouser legs reach to feet, lower trouser legs may be wrapped tightly about the legs with bindings of cloth or may be left loose. All wear straw sandals with wrappings of cloth for stockings.

Singers: Any number. First singer should have clear, soft voice. Dress

does not matter, but to keep Chinese setting, they should be dressed in one long garment. Singers should be well-dressed but not over-dressed.

Chinese Colporteur: Better dressed than woodmen; usual style of long gown with short jacket over top of gown. Gown of very coarse and inexpensive material, showing the fade of long wear. May wear hat. Stockings are worn but sandals of same type as those of woodmen

Setting: Hillside. There need be no stage arrangement for this. All furnishings should be removed. A few medium-sized stones should be placed around on the floor.

First Woodcutter (entering from left, beckoning with palm of hand downward—fingers closing toward palm of hand for beckoning): Come on up here, elder

brothers, there isn't any wind on this side of the hill. We can build a little fire here, and doze a bit.

Second Woodcutter: Good. Wait till I bring these dry branches so we can make a fire.

Second, Third and Fourth Woodcutters enter, two of them carrying a few dry branches in bundles over their shoulders. They gather around a stone. Two stoop down to make fire and other two stand blowing their hands, striking their hands together and striking their legs in effort to warm up.

Third Woodcutter: Ai-yah! This is a cold day!

Fourth Woodcutter: We are warm while we chop, but the wind is cold today. *Firemaker strikes steel on stone in order to get a spark for starting the fire. All sit about the fire.*

Third Woodcutter: Eh-o! It's a frosty night. On a night like this, one would enjoy opium just to dull the chill of the atmosphere.

Fourth Woodcutter: Young brother, I advise you to leave that opium stuff alone. You start with taking just a little, but you go on to taking a lot, and then you have to be supported by the community because you can't work and make your own food money. You get to that state that honest folk won't have you come near them.

Third Woodcutter (resentfully): If opium is such an evil thing, why do so many good people engage in the business? Why are our own community's officers selling it?

Second Woodcutter (moving over to sit between the two men): Hei-yei, you two fellows. Don't go to quarreling over opium. It's a bad business at the best. But there are other rather serious things happening just now. Have you heard that the log taxes are to be higher this year? Nary a one of us will be able to buy a new garment for the year. And down in the valley the rice crop was spoiled by heavy rain. Off in the cities along the big river where the flood waters couldn't be stopped, people are starving and freezing to death this year. When our hills were washing down, the big river flooded and washed

away thousands of homes. Aye, ai! and why do these brethren within our country suffer such calamities?

First Woodcutter: Brethren, not only is there calamity of crop failures. Off in the north, another country's people fight with our people. They say that many have been slain. Is this not also a calamity that people should desire to spill each other's blood? Where can one find any joy or peace in this life? (*All sit broodingly staring at the fire.*)

Young Person (appearing at the right, sings in a clear voice):

While shepherds watched their flocks by night,

All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind.

"To you in David's town that day,
Was born of David's line,
The Saviour, who was Christ the Lord,
And this was then the sign:
The heavenly Baby there was found
To human view displayed,
All meanly wrapped in swathing bands
And in a manger laid."—*Adapted.*

A Chorus of youthful persons appear and circle round the Woodcutters in silent rhythm to the tune of the hymn until the last part of the third stanza, when all singers join in singing

"All glory be to God on high,
And to the earth be peace;
Good will henceforth from heaven to
men
Begin and never cease."

Singers leave stage at close of this. Woodcutters (having risen in astonishment): Strange! Queer! "Peace on earth" that is the kind of a message that we want to hear!

Colporteur (enters, carrying a small shopping basket containing religious tracts and gospels): Ai-yah! These villages are far apart. I've walked 30 li without seeing a dozen houses. (*Noticing woodcutters*) Woodmen! (*Calling to them*): Eh! Peace, honorable elders. Cold day, it is today.

First Woodcutter: Come, traveler, and warm yourself by our poor fire.

Colporteur: That I will, and thank you. (*Enters circle about the fire*): Brethren, have you heard about the Christ, your Saviour and mine? Here's a tract you want to learn. You will always have this to remember. It does not matter if you do not recognize character writing. Sing it with me a few times and you will know it. I'll sing a verse of it through, and then you join with me. Soon you will be able to sing it. All right. Each one of you take a sheet and watch the words carefully.

(*Reading from song tract*):*

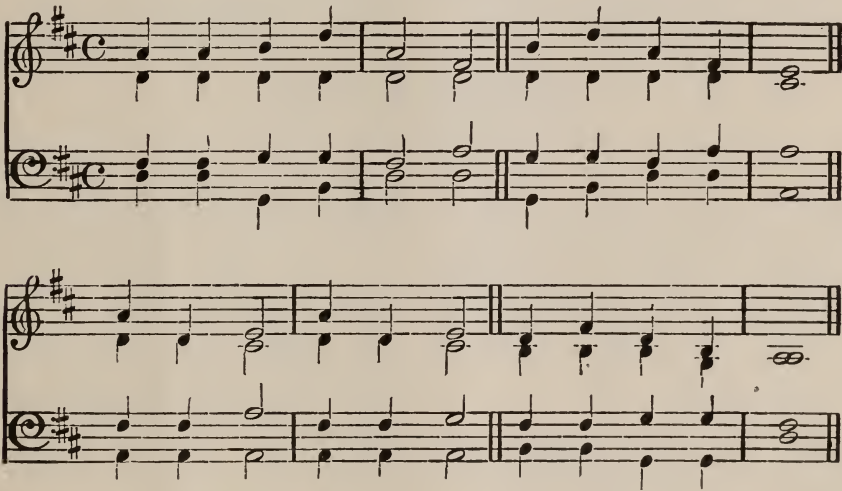
it over once to give them the tune; then they sing other stanzas.

Colporteur: There you have sung it. I hope you will remember that there is only one God, and that there is only one refuge and mediator, who is His Son, Jesus Christ.

First Woodcutter: Only one refuge, one mediator—is this Jesus the one who is to bring "on earth peace and good will from heaven to men"?

Colporteur: Exactly so. It is this Jesus and no one else. And there are books that tell you about him—these four Gospels. Buy a gospel and take it with

CHINESE HYMN



There's only one true God,
The Heavenly Father,
He gives me food, gives me clothes
Ever cares for me.

There's only one Refuge,
The Lord Jesus Christ,
To whom I pray, forgive my sins
So I may live in Heaven.

There's only one way,
We must trust in Jesus
Who gave His blood to wash my heart;
For He loves me so.

Colporteur has Woodcutters sing first verse through twice, after he has sung

*It was impossible to keep the original meter when translating this Chinese hymn, but with slight adaptations the English words and the tune will fit each other.

you to study out this way of "Peace on Earth"! Yes, I know that money is scarce this year, and I wish I could give you these portions but the truth of the matter is that your coppers scarcely pay the postage on these books, and don't begin to pay the printing. There are people in this world who have found this Jesus love such a blessing to them that they make it possible for me to almost give these books to you. Sure, if you can't read all these words yourself, get your village reader to say them to you. I have to go on now so I can get to the next village before night, but before I go let's sing that tract again. (*All of them sing the song again. Colporteur gathers his tracts, receives coppers and gives books, gathering others together and goes off stage*).

First Woodcutter: Matt-hew. I can't read many of these words. Guess I'll go home and get old Uncle Chang to read for me.

Second Woodcutter: Mine is not like yours. Mark. Wonder if both of these are about that Jesus. Wish I could read more of these words.

Third Woodcutter: This book has a different name—Luke. But here on the third page I see something about that Jesus. Say, brother, (to the *Fourth Man*) you look like you can read some of those characters. Have you found anything in there that tells about bringing "Peace on earth"? Come on, let's all go to the village and see if we can get some one to help us read these

things. (*Woodcutters gather up their knives and leave.*)

Fourth Woodcutter (paying no attention to gathering up the knives, but starting slowly after them. Reads aloud, slowly and laboriously): God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life . . .

As Woodcutters pass off the stage at left, the chorus sings from right entrance:

All glory be to God on high,
And to the earth be peace;
Goodwill henceforth from heaven to
men
Begin and never cease.

GRACE WALBORN SNYDER.

Synodical Meetings

(Continued from last month)

Eastern

ECHOING the General Synodical Meeting held last May, the Woman's Missionary Society of Eastern Synod took as the theme for its 45th annual sessions "Launch Out Into the Deep," using the subjects, "Faith," "Hope," "Love" and "Prayer" as the subjects for devotions.

A truly joyous occasion was the fellowship dinner, the official opening of the convention, held in the hostess church—Trinity, Pottstown, Rev. J. Hamilton Smith, D.D., pastor. Mrs. C. C. Burdan presided. Greetings were brought by Dr. Smith, Mrs. F. W. VanBuskirk, president of the hostess society and Burgess John Klink, of Pottstown. To these cordial greetings, Mrs. J. M. Mengel, of Reading, responded most graciously.

The "Hymn Sing" was a fitting close to this feast of fellowship. Beautiful music and a challenging address by Mrs. Lewis L. Anewalt preceded the Preparatory and Communion Services held that evening.

A rather unusual but very forceful address on "Christian Citizenship" was heard on Wednesday morning from Mrs. John Meigs, of Pottstown. Other addresses were given by Rev. Christopher Noss, D.D., of Wakamatsu, Japan; Rev.

A. V. Casselman, D.D., representing Dr. Bartholomew, of the Board of Foreign Missions; Rev. W. F. Delong, D.D., of the Board of Home Missions; Mrs. John Lentz on "And When They Had Prayed"; and Miss Greta P. Hinkle on "W" (double you). Mrs. Paul Duttenhofer, leader of Trinity Mission Band, allowed the delegates to see the Band in action on Thursday afternoon.

The courtesy committee recognized the 39 years of service given by Miss Katherine Laux in Eastern Synodical Society and the 9 years of Mrs. O. H. E. Rauch's service as Thank Offering Secretary, both Miss Laux and Mrs. Rauch having found it necessary to resign this year.

The last evening witnessed over 300 girls and women dining together at the Guild Banquet. The whole occasion was a happy one, with delightful surroundings, a splendid meal and an interesting program planned and carried out by the Guilds. Brief toasts by the girls were based upon the various letters of the word, "Launch." Reassembled in the church auditorium, the large group, again under the direction of the girls, heard a challenging address on China by Mrs. George Snyder.

In September 1933, sessions will be held in Salem Church, Harrisburg.

Mid-West

The Woman's Missionary Society of Mid-West Synod met September 27-29 in the English Church, Freeport, Illinois, Rev. Gerson Engleman, pastor. The attendance, though not as large as usual, was very good considering the geographical location of Freeport in the Synod and the present times. However, the fine spirit of co-operation and zealous devotion more than made up for the shortage in attendance.

Meetings of the Cabinet, Executive Board and the daily sessions were full of interest and extensive planning for the work of the year ahead.

Devotions at each session, ably conducted by Mrs. F. H. Rupnow of Fort Wayne, were very helpful and inspiring.

The annual Girls' Missionary Guild banquet and program were held Tuesday evening. Appropriate decorations and a splendid program carried out the theme of the work among the Winnebago Indians. At the service following, Miss Ruth Heinmiller gave a very helpful address on "Live and Let Live." Mrs. Ludwig, Guild Secretary, presided.

Mrs. E. N. Evans, Indianapolis, acted as Toastmistress at the Fellowship Dinner held Wednesday evening. Mrs. A. J. Michael, Maywood, Illinois, and Mrs.

Gerson Engleman, Freeport, responded to toasts, after which Dr. E. N. Evans gave an address. Mrs. J. F. Hawk, Lafayette, Indiana, presided at the evening session at which Dr. Paul Keller addressed the group on "The Present Status of the Reformed Church Missions in China." A memorial service honored the memory of Mrs. Abram Simmons, Mrs. Clara Korn, and Mrs. C. H. Hinkhouse.

The offerings of \$50 from the two evening services were given to the Boards of Home and Foreign Missions.

Dr. Horning presented the pressing needs of the Board of Home Missions as did Rev. J. Hawk those of the Home for the Aged at Upper Sandusky, Ohio.

Holy Communion was administered by Rev. Mr. Engleman and Dr. Horning.

Letters of congratulation and gifts of books were sent to the Misses Lindsey and Hansen, in recognition of their twenty-five years of faithful service in Japan.

The invitation to meet at Jeffersonville, Indiana, in 1933 was accepted. Sincere appreciation of the splendid and cordial entertainment furnished by the hostess church was expressed by all the visitors.

MRS. MARGARET S. BRETZ.

World Day of Prayer

"One cannot but be impressed with the significance of the World Day of Prayer for such a time as this. Every nation the world around has been passing through times of unprecedented distress. What a time is this for Christians in all lands to bear one another's burdens in united intercession — nation with nation — race

with race," says the Committee on World Day of Prayer. This year it falls on March 3. It is interesting to note, in view of our year's study of the American Indian and China, that the program for the day is prepared by Mrs. C. C. Chen, of China and the Call to Prayer by an American Indian, Mrs. Ruth Muskrat Bronson.

Life Members and Members in Memoriam

Eastern Synod—Tohickon Classis—

Life Member—Mrs. J. P. Moore, 416 Perkiomen Avenue, Lansdale, Pa.

Members in Memoriam—Mrs. Mary M. Sheip, 96 Shewell Avenue, Doyles-town, Pa. Mr. John H. Afflerbach, Kel-

ler's Church, Bucks Co., Pa.

Mrs. Elmer S. Johnson, of Keller's Church, daughter of Mr. Afflerbach, took out the Membership in Memoriam for her father. She honored the memory of her mother in this way two years ago.

Literature Chat

CARRIE M. KERSCHNER

A GAIN and again during the past months we have been reminded of the theme of the Triennial Convention, "Launch Out Into the Deep." It was a time for a renewal of effort. As the year 1932 draws to a close we wonder into how many groups the new impetus extended, what it has meant and will mean in the remaining three months of the first year of the Triennium 1932-1935.

The programs have interpreted the theme, "Who We Are." We have had a glorious time learning to know and to understand our friend and responsibility, the Winnebago in Wisconsin. In 1933 we shall "Launch Out" into deeper water. In January and February our ship, "Venture," will carry us to China. The "New Year Program," 10c, prepared by Grace W. Snyder, will be easy to carry out if you will provide yourself with the package of Accessories, 25c. This program will help you to "know" Chinese New Year customs. We challenge Missionary Societies to hold their January meeting on the first Sunday in the New Year. What a beginning for 1933 missionary accomplishments! Try it and tell us about the results. Guilds are using this program in February.

Elsewhere in THE OUTLOOK reference is made to the World Day of Prayer. The program, "Follow Thou Me," is 2c each, \$2.00 per 100. The "Call" is free. Posters sell at 5c. Order your material now and take the initiative in calling together the church women in your town to plan for the observance of the "Day," which falls on March 3, 1933. The service of Consecration, "Looking Unto Jesus," is 5c each, plus postage. Children's Programs, 1c each, 50c per 100.

There are a few interesting comparisons concerning the use of the various packets. In the year 1931-1932 there were sold 698 Woman's Packets, to date this year 596; 425 Guild Packets, to date 371; 347 Mission Band, to date 222; 469 Thank-Offering Packets, to date 296; 584 Stewardship Packets, to date 585 (in-

crease of 1); 469 Christian Citizenship Packets, to date 546 (an increase of 77); 111 Life Members, to date 107; 70 Organization and Membership, to date 192 (increase of 122!). We wonder what the 102 Woman's Societies, 74 Girls' Guilds and 125 Mission Bands are doing for program material? Is your group one of these? Or, perhaps your packet has not been paid and is therefore not yet reported among the sales. Will you look up your records? Splendid increase in Christian Citizenship Packets, is there not!

A Handbook for Missionary Workers Among the American Indians has just come off the press. It will be of great interest to all those studying about the Indians. The list of tribes and their geographical distributions is worth the price, 50c.

Please order the Folios for the World Friendship Project direct from Committee on World Friendship Among Children, 287 Fourth Avenue, New York, N. Y. Payment, 60c, must accompany the order.

Various groups seem to be interested in the continued study of peace. The plan of the "Marathon Round Table" is being used. Perhaps you have joined such a group in your state. For further particulars address the National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Building, 100 East 45th Street, New York, N. Y. The book, "The Turn Toward Peace," 60c paper, \$1.00 cloth, furnishes valuable material. Five programs on international relations suitable for missionary societies and other groups of church women have been prepared by the Joint Committee on International Relations. A packet containing excellent material for those using these programs may be borrowed for postage or bought for one dollar from the Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y.

How is that reading going? Will your Society or Guild attain the point—"One-third of the members participating in the Reading Course" on the Standard?

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff

Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

A number of Woman's Societies have been organized recently. We are ready to report the following: St. Luke's Church, Ferndale, Pa. Tohickon Classis, Mrs. Paul Altemus, Kintnersville, Pa., President. Organized September 23rd, by Mrs. J. W. Gilds, 30 members.

St. Luke's, Lititz, Pa., Lancaster Classis. Organized October 11th, 1932, by Mrs. J. W. Zehring. President, Mrs. F. S. Bromer, Brickerville, Pa. 10 charter members.

In the South Bend Congregation, Rev. Sarkis Papajian, pastor, a Missionary Society was organized on October 20th immediately after the Classical Institute. Mrs. J. E. Smith, South Bend, Pa., is the president. Mrs. Weber, Clarion Classical President, and Mrs. C. L. Noss, Synodical Organizer, effected the organization.

Changes in Synodical Directory

Eastern Synod

Recording Secretary—Mrs. J. P. Moore, 416 Perkiomen Avenue, Lansdale, Pa.
 Thank Offering—Mrs. John Lentz, 522 Main Street, Collegeville, Pa.
 L. M. & M. in M.—Miss Alice Appleman, 629 Bloom Street, Danville, Pa.
 G. M. G.—Mrs. J. Lloyd Snyder, 2417 Allen Street, Allentown, Pa.
 (change in address)

Midwest Synod

First Vice-President—Mrs. A. J. Michael, 1421 S. 18th Street, Maywood, Ill.
 Statistical Secretary—Mrs. W. O. Flatt, 3923 Bell Street, Kansas City, Mo.
 Thank Offering—Mrs. Bernhard Maas, 302 E. Broadway, Louisville, Ky.
 Mission Band—Miss Alma Iske, 3718 E. Market Street, Indianapolis, Ind.
 Christian Citizenship—Mrs. F. H. Rupnow, 327 Seminole Court, Ft. Wayne, Ind.

Northwest Synod

Recording Secretary—Miss Louise Kippenhan, 1315 S. Mason Street, Appleton, Wis.
 L. M. & M. in M.—Mrs. E. Worthman, 424 Fremont Street, Kiel, Wis.
 Stewardship—Mrs. William C. Beckman, Route 5, Plymouth, Wis.

Ohio Synod

President—Mrs. F. E. Boiegrain, 1156 N. Bever Street, Wooster, Ohio.
 First Vice-President—Mrs. N. E. Vitz, New Bremen, Ohio.
 Second Vice-President—Mrs. M. E. Beck, 713 S. Main Street, North Canton, Ohio.
 Recording Secretary—Mrs. H. N. Smith, 283 E. Main Street, Carrollton, Ohio.
 Corresponding Secretary—Mrs. D. E. Tobias, Hamilton, R. R. No. 6, Ohio.
 Literature—Mrs. Wilhelm Amstutz, Bluffton, Ohio.
 Thank Offering—Mrs. F. R. Casselman, 475 Perry Street, Tiffin, Ohio.
 L. M. & M. in M.—Mrs. L. C. Koplín, 460 Briarwood Drive, Akron, Ohio.
 Mission Band—Mrs. J. C. Johnson, Canal Winchester, Ohio.
 Christian Citizenship—Mrs. E. E. Zechiel, 104 Byers Avenue, Akron, Ohio.

Pittsburgh Synod

Thank Offering—Mrs. Paul J. Dundore, 14 Penn Street, Greenville, Pa.
 G. M. G.—Mrs. Howard Loch, 614 Sixth Street, Pitcairn, Pa.
 Mission Band—Mrs. George Englebach, Shenango Street, Greenville, Pa.

Potomac Synod

Literature—Miss Helen L. Barnhart, 826 S. George Street, York, Pa.
 Mission Band—Mrs. Guy Benchoff, Woodstock, Virginia.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Looking Forward to the February Meeting

THE theme for this year's foreign mission study is China. Has it ever occurred to you that one-fifth of the human race is in China? Did you know that "the illiterate people are about 80% of the total population"? Did you know that China has the oldest "continuous civilization in the world"? Did you know that China is now in one of greatest revolutions in all history? It is a good thing to ask ourselves questions about China today.

Beginning with the February meeting our attention is to be centered upon China. At that time your Guild will present "A Chinese Ceremony with Christian Content," written by Mrs. Grace W. Snyder, one of our own missionaries to China. To make this particular program very effective it will be necessary to use the "Accessories" which come complete for twenty-five cents.

Through the remaining programs on China our aim is to have every Guild girl *Know China* and help others know her. In order to accomplish this purpose we must read all that we can on the subject. The current mission study books, mentioned in the Literature Chat of a previous issue, are recommended very highly.

Before the February meeting it would be a wise plan to appoint several girls who will be responsible for creating an attitude of appreciation for China through

current events, which they may find in papers and magazines. Other girls may be appointed to make a collection of Chinese pictures and art, such as carvings, embroidery, brass work, etc.

If during the study you have an opportunity to get a Chinese or a missionary to China to speak to the Guild, seize it. In so doing you will find your understanding and appreciation of this ancient land growing.

Whatever you do in this study share it with others than just Guild girls. "You really do not enjoy things until you share them."

Steps in Attaining the Goal of 6500 Guild Girls by March 31, 1933

The following reports are most gratifying for the attainment of our goal. We heartily welcome these new Guilds:

Eastern Synod—

Immanuel Church, Shillington, Pa. Organized by the local W. M. S. with 14 charter members. President, Miss Arlene Boone, 110 South Sterley Street, Shillington, Pa.

Salem Church, Campbelltown, Pa. Organized by Mrs. Isenberg and Miss Long with 10 charter members. President, Miss Teresa Risser, Route 1, Annville, Pa.

St. John's Church, Fullerton, Pa. Organized by Mrs. Chas. Bachman with 18 charter members. President, Miss Omie Diefenderfer, 828 Third Street, Fullerton, Pa.

Ohio Synod—

Hope Church, Sulphur Springs, O. Organized by Mrs. Frank Zartman with 10 charter members. President, Miss Ruth Pfahler, Bucyrus, Ohio.

First Church, Shelby, O. Organized by Mildred Patterson with 13 charter members. President, Miss Phyllis Vansdale.

Quiz

1. Where did kindergarten children offer beautiful volunteer prayers?
2. Who has prepared the materials for the 1933 World Day of Prayer?
3. Name the new officers in your Synodical Society.
4. How many new societies are reported this month? Guilds? Mission Bands?
5. Why did the Chinese Woodcutter say, "Where can one find joy or peace in this life"?

Mission Band

How One Band Introduced the Study of the American Indian

THE setting for this meeting requires a large outline map of the United States colored to indicate the territory occupied by the five general types of Indians that once inhabited our land; a picture of each of these classes of Indians; a miniature model of the home, characteristic of each group. Directions for making these homes are found in "Children of the Great Spirit." Pictures are in the magazine, "The Normal Instructor" for October 1931.

Following the devotional service, which emphasized our duty to help those unfairly treated, we explained to the children that there were in America very many different kinds of Indians. In a general way we may divide the early inhabitants of the territory that is now the United States into five groups: The Eastern Woodland Indians; The Plains Indians; The Southwestern Indians; The California Tribes; and the Tableau Indians. As these were named the territory inhabited by each group was pointed out carefully on the map. A brief drill followed. In this the leader named a group of Indians then moved the pointer over the map. The instant it touched any portion of the land inhabited by the aforementioned group, each child was to raise his hand.

Then five of the older children gave talks, material for which had been found in, "Children of the Great Spirit." Each child described one Indian group, showed the pictures, exhibited and explained the use of the characteristic home.

The playing of the following game at the end of the lesson both motivated further inquiry and impressed the facts taught. Each child was given a pin and a small piece of paper on which was written a brief statement true of only one of the Indian groups; for example, "lived in tepees," "entered their homes by ladders," "hunted buffalo for food," etc. As called upon by a child leader each child rose, read the statement aloud and pinned the slip on the correct portion of the map. Those at their seats raised their hands if

a mistake was made. The one making the mistake went to, "Forgetters Corner" until he could correct an error of another.

Two types of handwork may be used in connection with this lesson; one in which the children construct the various types of Indian homes, and another in which mimeographed outline maps may be colored to show the land of the five Indian groups.

MARY ADAIR.

Tiffin, Ohio.

"Children of the Great Spirit," a course on the American Indians, for Primary children—contains all the helps for the leader as well as the stories—price 75c paper, \$1.00 cloth.

New Mission Bands

From the following reports we realize that at least 215 more children are being reached through the Mission Band. Our wish to them is that they may have a very happy time learning about all of God's children.

Eastern Synod

Trinity Church, Palmyra, Pa. Organized by Mrs. Nora Bowman with 52 charter members.

St. Paul's Church, Kutztown, Pa. Organized by Dorothy Rager and Marjorie Kutz with 36 charter members.

Immanuel Church, Shillington, Pa. Organized by the local W. M. S. with 71 charter members.

Potomac Synod

St. Matthew's Church, Entriken, Pa. Organized by Mrs. James Yeisley with 12 charter members.

Trinity Church, Williamsburg, Pa. Organized with 12 charter members.

Ohio Synod

Hungarian Church, Columbus, O. Organized by Miss Elizabeth Kish with 10 charter members.

First Church, Fremont, O. Organized by Mrs. L. G. Fritz and Guild girls with 22 charter members.

TREASURER'S SEMI-ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

MAY 1, 1932, TO NOVEMBER 1, 1932

WOMAN'S MISSIONARY SOCIETY

GIRLS' MISSIONARY GUILD

MISSION BAND

Synods	WOMAN'S MISSIONARY SOCIETY				GIRLS' MISSIONARY GUILD				MISSION BAND						
	Budget 1932-33	Budget Paid	Home Missions	Foreign Missions	Member- ship	Thank- Offer- ing	Budget 1932-33	Budget Paid	Home Mis- sions	For- eign Mis- sions	Thank Offer- ing	Home Mis- sions	Thank Offer- ing	Insti- tutes	Total
Eastern	\$14,084.05	\$6,349.53	\$1,406.42	\$602.10	\$175.00		\$2,348.40	\$966.87	\$22.72	\$15.00		\$145.43		\$7.00	\$9,690.07
Ohio	9,305.50	5,262.65	208.65	263.65	50.00		1,825.20	849.06		2.50		44.44			6,680.95
Pittsburgh	4,132.90	2,410.87	309.00	135.00			622.80	363.39			\$11.11	68.18			3,297.55
Potomac	8,485.95	3,508.85	315.50	55.50	75.00	\$20.00	1,416.00	383.70				38.67			4,399.22
Midwest	2,970.35	1,682.65	700.11	206.73	25.00		770.40	420.40	40.95	10.00	15.90	37.24	2.00		3,170.18
Northwest	1,289.45	543.30	281.63	99.70	75.00		338.40	143.90	26.00		10.00	25.25		7.00	1,211.78
German of East	1,073.00	510.63	172.50	82.50	25.00		152.40	83.40				3.12		14.00	891.15
Total	\$41,341.20	\$20,268.48	\$3,393.81	\$1,445.18	\$425.00	\$20.00	\$7,473.60	\$3,210.72	\$89.67	\$27.50	\$37.01	\$362.33	\$2.00	\$53.70	\$29,340.90

DISBURSEMENTS

Foreign Missions—W. M. S. Budget

Miyagi College, Japan	\$4,696.19
Evangalists, Japan	873.68
Kindergarten Department, Japan	709.84
Teacher, Iraq	709.84
Teachers, China	982.90
Nurses, China	982.90

Special Gifts	\$8,955.35
Interest on Hospital Fund	1,440.18
	1,655.03
	\$12,050.56

G. M. G. Budget

Miyagi College, Japan	\$597.55
Teacher, China	517.26
Iraq	222.97
Special Gifts	\$1,337.78
	27.50
	\$1,365.28

Mission Band Offerings, Kindergarten, Japan	181.16
Total Gifts for Foreign Missions	\$13,597.00

Miscellaneous Receipts

Sales—Books	\$3,611.23
Literature	1,392.19
Calendars	22.75
Pins	75.43
Baskets and Beads	117.85
Pennants	12.00
Costume Rental	7.61
Subscriptions to Missionary Review	4.50
Rent on Bethel Center	25.00
Offerings at Triennial Meeting	125.24
Interest	2,080.03
Note by Board of Home Missions	174.18
Dividend per Mrs. Fillman	71.81
Refunds	53.08

Total Receipts from May 1, 1932, to November 1, 1932	\$7,772.90
	\$37,113.80

Balance May 1, 1932	163,845.76
Grand Total	\$200,959.56
Disbursements	42,935.92
Balance November 1, 1932	\$158,023.64

American Deaconesses	\$969.24
Hungarian Deaconesses	1,174.04
Los Angeles, Japanese Mission.....	1,174.04
San Francisco, Japanese Church	696.23
Los Angeles, Hungarian Mission.....	300.29
Indian School, Neillsville.....	2,757.74
Harbor Mission	300.29
Salaries of Missionaries.....	300.29
Primary Unit of Graded Lessons.....	191.12

Special Gifts

Thank-Offering, 1931-32.....

\$7,863.28

3,543.31

297.36

\$11,703.95

G. M. G. Budget

American Deaconess	\$517.26
Indian School	597.55
Department of Missionary Education.....	222.97

\$1,337.78

89.67

\$1,427.45

Mission Band Offering

Indian School	\$181.17
Special Gifts	5.50

\$186.67

Total Gifts for Home Missions.....

\$13,318.07

Grand Total Gifts for Home and Foreign Missions.....

\$26,870.07

Loans to Board of Home Missions.....	\$70,074.18
Loans to Board of Foreign Missions.....	67,500.00
Bank Certificates	15,000.00
Savings Account	22,193.00
Cash in Bank.....	3,256.46

\$158,023.64

BALANCES

Promotional Work	\$4,608.44
Chidsey Scholarship	6,273.11
Yockey Scholarship	6,581.56
Pleasant Valley Mission	5,000.00
Membership	48,200.00
Auditorium, Miyagi College.....	35,071.78
General Thank-Offering Hospital.....	46,720.22
Gertrude Hoy Dormitory.....	300.00
Kindergarten Building, Yochow.....	5,014.99
Warner Lentz Memorial.....	130.24
W. M. S. Budget.....	64.29
W. M. S. Thank-Offering.....	20.00
G. M. G. Thank-Offering.....	37.01
M. B. Thank-Offering.....	2.00

\$158,023.64

DISBURSEMENTS

Foreign Missions	\$13,597.00
Home Missions	13,318.07
Educational Aid	300.00
Books, Printing, etc.....	6,856.61
Promotional Work	8,804.24

\$42,935.92

Mrs. R. W. HERBSTER, *Treasurer*,
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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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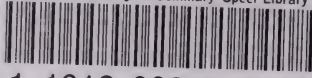
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